DOCUMENT RESUME

ED 415 338 CE 075 349

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TITLE How Learning Styles of Native Students Are Different from Multicultural Students.
PUB DATE 1996-03-00
NOTE 18p.; Paper presented at the Conference on Urban Ethnography (Philadelphia, PA, March 1996).
PUB TYPE Information Analyses (070) -- Speeches/Meeting Papers (150)
EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Adult Basic Education; *Adult Literacy; Adult Students; American Indian Culture; *Canada Natives; *Cognitive Style; Cultural Background; Cultural Context; *Cultural Differences; Cultural Relevance; *Culturally Relevant Education; Educational Environment; English (Second Language); Foreign Countries; Immigrants; Literacy Education; Minority Groups
IDENTIFIERS *Canada

ABSTRACT

Cultural sensitivity is a goal for effective educators in Canada. They must make a clear differentiation between multicultural adults for whom English is a second language, who are pursuing linguistic needs for functioning in the Canadian workplace, and culturally unique First Nation (Native American) students, who have always lived in Canada and are actively pursuing education that meets their cultural needs, ideals, and values. Adult students in both cultural communities were compared under the following categories: family, holism, and humanism; culture and voice; school, technology, and employment; politics, assimilation, and acculturation; and voluntary and involuntary minorities and democracy. The comparison illuminated similarities and differences between multicultural immigrants and native Canadians. The effective adult educator reflects on these similarities and differences in heritage and student learning styles to deliver pragmatic curriculum that achieves outcomes of learning, personal development, and employability to students with mutual trust and respect. (Contains 35 references) (Author/KC)

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ED 415 338

HOW LEARNING STYLES OF NATIVE STUDENTS ARE DIFFERENT FROM MULTICULTURAL STUDENTS

ETHNOGRAPHIC COMPARISON
CONFERENCE ON URBAN ETHNOGRAPHY
UNIVERSITY OF PENNSYLVANIA, 1996
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CE 075 349

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ABSTRACT

Cultural sensitivity becomes the goal for effective educators, making a clear differentiation between English as a Second Language multicultural adults who are pursuing linguistic needs for functioning in the Canadian workplace; and culturally unique First Nation students who have always lived in Canada, and are actively pursuing education which meets their cultural needs, ideals and values. Adult students in both cultural communities are compared under categories, studied by educational researchers: Family, Holism and Humanism; Culture and Voice; School, Technology and Employment; Politics, Assimilation and Acculturation; and Voluntary, Involuntary Minorities and Democracy. The effective adult educator reflects on personal heritage and student learning styles, to deliver pragmatic curriculum, which achieves outcomes of learning, personal development and employability, to students with mutual trust and respect.

HOW LEARNING STYLES OF NATIVE STUDENTS ARE DIFFERENT FROM MULTICULTURAL STUDENTS

The goal of this report is to review classroom research and workshops by the author/ teacher researcher on Native Canadian adult students and multicultural adult students to arouse the cultural sensitivity of educators who wish to have positive learning outcomes in their classrooms. Each group is distinct and must be approached in specifically different ways.

This educator reflects on heritage with roots from four European countries, with presence in Canada since the early 1800's. Teaching experience has been primarily in urban multicultural schools, until five years ago, this teacher researcher viewed a TV Ontario documentary on successful Native adult education. This documentary prompted interest in Native education research.

The research focuses on similarities and differences between Native adult learners compared to the researcher's multicultural classes, cautioning against blending or melding these distinct cultural groups, in accordance with Federal Government policies and respect for cultural sensitivities.

Data collection sources included teacher researcher classroom informal observations and research projects; student journals, video and audiotapes, student responses to videotape viewing; workshop guest speaker; textbook for Native Studies course, television documentaries and newspaper reports; Federal publications--White Paper on Social Reform, Federal legislation--Indian Act, and 1993 statistics of the Department of Indian Affairs and Northern Development.

Comparisons between groups of adult learners revealed similarities and differences between multicultural and Native students (Appendix 1), which were further divided into categories of other research studies by adult student educators:

-Family, Holism and Humanism
-Culture and Voice
-School, Technology and Employment
-Politics, Assimilation and Acculturation
-Voluntary Minorities, Involuntary Minorities and Democracy

(Appendix 2)

Researchers for each category were cited with the cautionary note of overlapping between categories, with diverse perspectives of certain researchers, so that the main theme of the paper was used to categorize research findings.

Appendix 2 represents an overlapping synergyism illustrating the categories described by researchers. There are five concentric circles related to each other by the arrows, and in fact, a helix may well be another representation of the relationship of the categories.

Family, Holism and Humanism

A valuable learning outcome for adult students is achieved by the educator focusing on who are the learners. Margerison (1994) finds "that two themes, family and social justice, were touchstones, to choose reading selections that older adolescents find personally meaningful". And Enns (1994) summarized "research and theory regarding how personality my be shaped differentially by individualistic and collectivist cultures". Imbrogno (1993) states that "humanistic cultural experience embraces a commitment to the universality of human condition and the universality of human needs and beliefs that transcend color, race, gender, age and ideological boundaries. Shumer (1994) found that "learning in community could be effective in improving attendance and school grades as well as helping students to learn" and these findings are in agreement with this researcher for Native adult learners in their community, (Fraser, 1994, 1995).

Culture and Voice

Understanding the learning styles of different cultures and their expression of their culture enhances the skills, knowledge and attitudes of the adult educator.

Olson (1994) states that "low literacy level is only a problem when defined by the narrow Western conception of literacy. When writing is taken as a graphic means of preserving and communicating information, then native cultures have always been literate". Hall (1995) utilizes the "value system and integrated learning approach to

Native American education". Lomawaima (1995) put Native learners in perspective by explaining that "Research on Indian education, in keeping with the self-determinations increasingly expressed by American Indians, is moving away from models that propose deficiencies in the child's language or cultural backgrounds, in order to try to define the strengths of American Indian cultures, to develop those strengths through education and to foster Native American ideals". Snipp (1995) shows how practical human resource development at the 24 Native American Tribal Colleges at the community level, "are playing a key role". Snipp (1995) also indicates that "The cultures of American Indians are extremely diverse and broad generalizations are difficult to make".

At the grass roots level, ethnographer Lomawaima (1994) interviewed residential school alumni who "remember the love and mutual support binding them together"...and "the forging of new pan-Indian identities". And Hergert and Others (1995) stress "teaching strategies and social interactions which affirm the rights of all members of learning communities to be different and emphasized their responsibilities to respect differences". These strategies afforded effective learning outcomes for adult students in this study (Fraser, 1994, 1995, Appendix 1, 1996).

Other strategies and cultural sensitivities for teachers of multicultural and Native adult students are described by Singh, Howe and Lisi and Lay. Singh (1995) compares "universal values and cultural values" and hopes for "adherence to the principles of inclusion". Howe and Lisi (1995) maintain that diversity poses challenges for educators: confronting racism, increasing minority recruitment, developing a multicultural curriculum and improving self-esteem. These finding match the work of research studies which were background for this paper (Fraser, 1994, 1995, 1996). Also, in agreement with current findings is the study by Lay (1995) which discusses the use of response journals in an English as a Second Language class to help the diverse student population learn about each other's cultures as they share journal entries in a multidirectional and active learning process". In agreement with the study by Lay, this teacher researcher based classroom strategies on student ideas from journal entries and additionally on videotape interviews with the Native Canadian adult students.

Research on successful schools is available from Irvine and York, Nixon-Ponder, Mehan and Others and Kanpol, who describe teaching strategies, method, tutoring and pragmatic curriculum creation. Irvine and York (1995) deny that "African American, Hispanic American and Indian students are field-dependent learners who prosper academically when taught with field-dependent teaching strategies". Nixon-Ponder (1995) believes that curriculum should focus on method instead of content". Mehan and Others (1992) reported that "coordinator and aides provided the students with tutorial assistance in their academic studies". Kanpol (1993) indicated that "teachers possess skills to create pragmatic curricula". In agreement with these researchers, all courses and classroom activities and research projects of this teacher researcher are based on pragmatic decisions and meaningful strategies for the adult students in both populations.

Jewison (1995) examines Northwest Territories "local accountability, culturally relevant curriculum, role of elders, native language instruction, Aboriginal teacher education, dropout programs, health factors, preschool education, access to secondary and postsecondary education and distance learning technologies". Having studied Northwest Territories education, on location, this researcher suggests that the distance education has an advanced and an economical mode of delivery in these times, when more education must be achieved with less monetary resources, and the student population is sufficiently computer literate. (Fraser, 1995, 1996). Downing and Sosnoski (1993) agree that "electronic communication opens new possibilities for contemporary cultural theory, pedagogy and intellectual exchange".

Factors contributing to achievement and quality of life of adult students, including employment statistics were studied by this teacher researcher with multicultural students in high school courses for academic, language acquisition and computer courses for employment (1994). Employment and computer business training enhance opportunities for learning and increase rate of language acquisition.

Also, Native students willingly participated in a video presentation to facilitate research funding for their computer summer course, which was successfully completed, later, by all Native students.

Politics, Assimilation and Acculturation

All students and educators adhere to current political trends, feel the effects of social policies of assimilation and acculturation, whether or not they are members of the multicultural or Native learning communities. In this regard, educators also may find themselves outside these learning groups and affected by these same social policies which have been inherited from earlier political eras. Assimilation and acculturation especially affect Native populations who were in North America first. There have been waves of change in most recent times with pan-Indianism in the United States and self-government and land claim settlements in Canada. Most important developments in education are occurring on both sides of the border.

Researches address politics, assimilation and acculturation. Haig-Brown (1992) describes an ethnography of perceptions about native control of education among staff and students...and the power struggle". Kanpol (1992) examines "the politics of similarity within difference", as do the tables in Appendix 1. Post (1995) points out "the appeal of nationalist and ethnic identities as a source of group identity", and this idea is further described in the later category by Moodley (Canadian multiculturalism) , which is in compared to Washburn's American viewpoint (1995) that "social reality is structural pluralism along ethclass lines with some acculturation occurring along the margins". In this study, the multicultural students actively persued the educational, technological and employment goals to fit quickly into the Canadian economy, and resume their interrupted lives. By comparison, the Native students interviewed in the video indicated how education and computer training had affected their lives.

Here, it well may be noted that computers are the leveling factor in employment, where Natives' have excellent skills for competition in the workforce.

Voluntary Minorities, Involuntary Minorities and Democracy

Voluntary minorities are immigrants and involuntary minorities refer to people who did not choose minority status. These foundations affect how people feel about whether they experience democratic human rights. Democracy in Canada is described clearly for multicultural immigrants by Moodly (1995) who states that "Canada is one of the few democratic societies that has addressed the issues of cultural and linguistic pluralism, incorporated it into its definition of national identity and formulated it as a formal state policy on multiculturalism". Ogbu (1995) classifies "voluntary and involuntary minorities".

In this study, multicultural adult students in the teacher researcher's English Writing class were facilitated with strategies espoused by Lensmire (1994) who sees "the teacher as facilitator of the students' writing process; though he or she may intervene strategically, in the technique of students' writing processes and texts, he or she is not to criticize what the student writes.....Educators must look critically at what sorts of classroom communities they think are desirable and what sorts of actions they can take to create and sustain those environments". In the Native literacy study by this teacher researcher (1995), these specific techniques were followed with excellent results for adult Native students returning to school: the English Writing class worked "from the inside out" with personal computerized stories, and this researcher's mathematics students learned "from the outside in", with successes due to one-on-one tutoring, flexibility of time for instruction, climate of trust and respect and defining how the mathematics course fits into the continuum of necessary components for completion of high school. The next grade level for the Mathematics was offered immediately in the fall, so the cumulative characteristics of mathematics would not be lost. Not only did a nucleus of Native students, continue and complete the final mathematics course, but also these students pioneered the creation of a computer literacy course, in the following summer school, enrolling their friends and family, and proving that community based education is extremely effective for positive learning outcomes.

Conclusion

Cultural sensitivity becomes the goal for effective educators, making a clear differentiation between English as a second Language multicultural students, who are pursuing linguistic needs for functioning in the Canadian workplace; and culturally unique Native Canadians, who have always been in Canada, but now are actively developing human resources to meet their cultural needs, ideals and values.

In essence, education is the meeting of the minds through the medium of the curriculum. Thus, the effective educator transmits skills, knowledge and attitudes with outcomes of learning, personal development and employability to students, with mutual trust and respect.

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APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTI-CULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

[3] Mathematics Students' Journals
[4] Response to Native Video
[5] Growing Up Different
[6] Native Student Video
[7] Response to Native Video
[8] Growing Up Different
[9] 1993 Federal Statistics
[10] Accounting Classroom Observations
[11] Business English Classroom Observations
[12] Keyboarding Classroom Observations
[13] Workshop Adult Learning Center
[14] Mathematics Classroom Observations
[15] Factors Affecting Achievement and Quality of Life
[16] Literacy Needs Assessment
[17] Moodley
[18] Native Video
[19] Classroom Observations
[20] Literacy Needs Assessment and Outcomes Research
[21] Factors Affecting Achievement
[22] Classroom Observations
[23] Literacy Needs Assessment and Outcomes Research
[24] Factors Affecting Achievement
[25] Response to Native Video
[26] Growing Up Different
[27] Native Video
[28] Mathematics Class Student Journals
[29] Keyboarding Classroom Observations
[30] ibid
[31] Accounting Classroom Observations
[32] Native Video
[33] Response to Native Video
[34] Outcomes Based Strategies
[35] Growing Up Different
[36] Native Video
[37] Response to Native Video
[38] Friere
[39] Factors Affecting Achievement
[40] Native Video
[41] Response to Native Video
[42] Factors Affecting Achievement
[43] Federal Government White Paper on Social Services Reform
[44] Classroom Observations
[45] Native Video
[46] Federal Legislation: Indian Act
[47] Anti-Racism Conference, East York Board of Education
[48] ibid
[49] Growing Up Different
[50] CBC Television Documentaries and Globe and Mail Reports
[51] Growing Up Different

Involuntary and Voluntary Minorites & Democracy
Politics, Acculturation & Assimilation
School, Technology & Employment
Culture & Voice
Family, Holism & Humanitarianism

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTICULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (FAMILY, HOLISM, HUMANISM)	DIFFERENCES (FAMILY, HOLISM, HUMANISM)
Natives and multicultural students maintain strong family ties for security and comfort.[1]	Natives are adapted to Canadian lifestyle whereas multicultural students are learning a new lifestyle.[2]
Natives[3] and multicultural[4] adult students both wish to be good models for their children.	Multicultural parents are worried that school takes children emotionally, socially and culturally away from their parents. Native parents are proud of their children's autonomy[5]
Native students[6] and multicultural[7] students in mainstream society where both parents are working, require day care or have a family member care for the children.	Multicultural mothers were accustomed to raising their children and only the father worked.[8] Many mothers on First Nation reserves are stay-at-home mothers,[9] and hence the fastest increasing birth rate in Canada is among First Nation people. Also improved health care and housing has conributed to decreasing infant mortality.
SIMILARITIES (CULTURE AND VOICE)	**DIFFERENCES (CULTURE AND VOICE)**
Native adult students and multicultural adult students speak adequately in their country of origin language.[10]	Native adult students speak well and multicultural adult students do not communicate well in English. Face-to-face communication is better than telephone communication for multicultural adult students.[11]
Native and multicultural adult students have cultural qualities which are distinct to each group--many wish to emulate their own culture vociferously and also many wish to keep culture at the private.[12]	Culture has two dimensions--what is seen and what is unseen. When two cultures interact, both are affected by each other, and neither comes away from the interaction the same as it was before that time.[13] Multicultural adult student seem comfortable letting this occur and Native adult students try to retain as much as possible.[14]
Native[15] and multicultural[16] adult students have value systems which are appropriate to their country of origin, more flexible among youth, and these values include a solid respect for elder opinion, a quality which tends to keep traditional values.	Canada encourages differences among[17] newcomers to promote peaceful coexistence and encourages sovereignty of First Nations people, by self-government[18] and participatory democracy.
Teaching strategies that work for Native and multicultural adult students are:[19] [20] [21] -outcome based -use holistic ideas -student "owned" -develop self-esteem -foster personal pride -have positive reinforcement -are experiential	[22] Native students thrive immediately on academic success[23] but multicultural students are uneasy, at first, with these strategies, but they are willing to try and this usually brings success.[24]

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTICULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (SCHOOL,TECHNOLOGY AND EMPLOYMENT)	DIFFERENCES (SCHOOL, TECHNOLOGY AND EMPLOYMENT)
Native and multicultural adult students both want the best education for their children and parents are comfortable to have their children surpass them academically.[25]	Multicultural adult students appreciate Canadian educational structure as it is superior to that of their country of origin.[26] The parents hesitate to attend the Home and School Meetings. Native parents often suggest improvements to the educational system[27] and they can readily identify how the school system failed to meet their needs.[28]
Natives and multicultural adult students are training and retraining, learning and relearning with peers, and with younger and older students, colleagially.[29]	Native students are accustomed to collegiality[30] but multicultural students are used to authoritarian educational systems.[31]
Natives[32] and multicultural[33] adult students want to achieve technological skills.	Native adult students find bridging between non-technological skills and good technological skills is faster because of no language barrier.[34] However, multicultural students from Third World countries, where schools did not have adequate equipment, are very appreciative of this faster form of communication.[35]
Native[36] and multicultural[37] adult students are aware of the employment in the workplace.	Native adult students wish to develop initiatives for training and employment in communities serving their needs.[38] Multicultural students in CoOp Education and Work Study programs, while learning English, gain Canadian Experience for the workforce.[39]

APPENDIX 1: SIMILARITIES & DIFFERENCES BETWEEN MULTICULTURAL IMMIGRANT & NATIVE CANADIAN ADULT STUDENTS

SIMILARITIES (POLITICS, ASSIMILATION AND ACCULTURATION)	DIFFERENCES (POLITICS, ASSIMILATION AND ACCULTURATION)
Both Native[40] adult students and multicultural[41] adult students want to be less dependent on government support programs.	Multicultural adult students are most appreciative of this temporary government support while learning English and getting CoOp Education for Canadian experience; and very soon they enter the workforce doing any work necessary to be independent.[42] Native adult students have been dependent on the government for longer and hesitate to take lower paying jobs which do not cover their basic needs. Thus they could profit from bridging work--partial support from the government, until the job improves.[43]
Natives and multicultural students cluster socially as in any country where people came from another place.[44]	Natives were clustered by political decisions many years ago and now their participatory democracy[45] is giving them equal voice but it is slow because the Indian Act[46] is Federal Law and many other jurisdictions are Provincial. No where is this frustration felt more strongly than in education on the reserve as precursor to education after that time. Herein lies the greatest barrier to the area from which most improvement would be generated.
Native and multicultural students are minority groups in the population at large.[47]	As a minority group, Natives wish to have more sovereignty and have been recognized as First Nations. Natives want to be different from and not clustered with multicultural populations. The multicultural adult students want to fit into Canada as soon as possible[48]
SIMILARITIES (VOLUNTARY, INVOLUNTARY MINORITIES AND DEMOCRACY)	**DIFFERENCES (VOLUNTARY, INVOLUNTARY MINORITIES AND DEMOCRACY)**
Native and multicultural adult students have been strongly affected by political programs in their country of origin.[49]	Natives often have militant responses for serious political causes.[50] Multiculturals are quieter and grateful to be alive, as they fled from oppression.[51]

ENDNOTES

[1] Response to Native Video
[2] Growing Up Different